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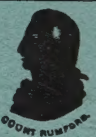

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THE

AMERICAN MISSIONARY.

VOL. XXXVIII. NOVEMBER, 1884. No. 11.

American Missionary Association.

As this number of the *Missionary* comes from the press at the time of our Annual Meeting in Salem, we have published the General Survey, believing that those who are unable to attend will be interested in reading the survey while the sessions of the meetings are in progress. We shall give in our next issue, which will be a double number, a full report of the proceedings of the meeting, together with the treasurer's statement in detail, and such extracts from speeches and papers as our space will allow.

TO OUR FRIENDS.

We desire to express to our friends our great appreciation of their help during the past year, and especially of their timely and efficient aid in reducing the debt of the current year, which is now only $13,785.86.

Some have sent us thousands, some hundreds, and many, lesser sums to relieve our burden and anxiety.

The largest part of our contributions came from those who could only give small sums, accompanied with kind words in strong faith that our work for God and His poor would go on. Repeatedly have our hearts been touched by these messages. The strong man with his brave heart adds, "Yours for God and humanity"; the poor minister says, "My church is feeble and salary small, but I must help in your work for the Master"; the widow, "My mite, may it bring some poor soul to a knowledge of Jesus"; the grief-stricken one's gift comes "In memoriam"; and the Old Abolitionist, with his offering, lets us know that his armor is on and his powder all right to fight the good fight for righteousness in our land.

We publish from month to month the gifts of those who love the Lord and humanity, but the recording angel gathers the names and the prayers which come with the gifts.

"And beneath the great arch of the portal,
Through the streets of the City Immortal
Is wafted the fragrance they shed."

A MISSIONARY CHURCH RUNNING THE A. M. A.

It is the Church at Cypress Slash, Liberty County, Ga., whose pastor is Rev. G. C. Rowe, formerly of Litchfield, Conn. He says: "We were anxious to run A. M. A. *for five minutes*, which would take $8.35. We raised $9, enough for *five and two-fifths minutes.*" Mr. Rowe is writing a series of articles for the Litchfield *Enquirer*, and laying before the friends the work and needs of the Association.

WHAT SHALL THE HARVEST BE?

This question is being asked by many Christians as the winter months approach, and perhaps by none more earnestly than by the friends of this Association.

We now enter upon a new year of labor with alluring possibilities in every department of our work. What can we achieve for Christ? What evidence have we of the presence of the Holy Spirit? Will He open the windows of heaven and pour out a blessing such as we shall not have room to receive? These are questions the answers to which cannot be given by any one class of persons. It is essential that the affairs of the Association be managed with great prudence, wisdom, faith and prayer, but success cannot come from the unaided efforts of the men who are responsible for its business interests.

It is greatly to be desired that people should give—give with courage and liberality that counts on what they may do as of immediate and vital importance, but giving alone will not assure the blessing sought. Our Lord commanded that we should pray—pray the Lord of the harvest that he send forth laborers into his harvest, but prayer is not the limit or the measure of all that is required. Neither will success be certain if an adequate number of Christian workers offer their services and enter the field with enthusiasm and devotion to the Lord's work. God's blessing is pledged under easy conditions, but willingness on his part to help cannot afford a rest to our faith. There must be co-operation—intelligent, earnest, prayerful co-operation. Every agency essential to the highest progress of the work must be in active operation. The management must watch and toil, seeking Divine guidance always. The stewards of the Lord's bounty must be just, prompt, willing, ready; bringing in all the tithes, acting with a jealous conscientiousness lest they keep back a part. Christians must pray the Lord that he send forth laborers with single mindedness and trust, as though prayer were the great power to be used for such ends, and laborers should everywhere have the spirit that asks: "What will thou have me to do?" and that sends forth voluntarily the proclamation: "Here am I, Lord, send me." To all this must be added—to this we believe it is certain there *will* be added—the gift of the Holy Ghost, preparing the way and subduing the hearts of unbelievers.

Given these things, and all the building fitly framed together will grow.

"What shall the harvest be?" Surely, abundant and rich, if each one in God's appointed way devotes himself with a loving faith to whatever his hand finds to do in the Master's vineyard.

THE INDIAN CONFERENCE AT LAKE MOHONK.

REV. ADDISON P. FOSTER.

A conference of some sixty friends of the Indians has just been held at the Lake Mohonk House, a delightful summer resort on the top of the Shawangunk Mountains. This conference was notable in many respects. It was notable for the generous hospitality of A. K. Smiley, Esq., proprietor of the hotel, who, as one of the Indian Commissioners, has become so much interested in his work that he annually invites a large company to become his guests for three days, that they may confer on Indian matters, entertaining them royally the while, and even furnishing six four-horse teams every afternoon, that his guests may enjoy a drive. The conference was notable for the number of experts in Indian matters present. Indian commissioners, members of the Indian Rights' Association, Indian agents, Indian teachers, secretaries of benevolent societies laboring among the Indians, students of Indian life and Indian needs, joined their forces to solve some of the difficulties connected with the Indian problem. It is almost invidious to mention names, but Gen. Armstrong, of Hampton, and Capt. Pratt, of Carlisle; Prof. C. C. Painter, of Washington; Herbert Welsh, of Philadelphia; Rev. Dr. H. Kendall, of the Presbyterian Board; Rev. Dr. Strieby, of the A. M. A., with Dr. Lyman Abbott, of the Executive Committee of the same society; Dr. James E. Rhoads and Benjamin Tatham, prominent Friends; President Caldwell, of Vassar College; President Gates, of Rutgers College; Hon. A. C. Barstow, of Providence; Congressman James, of New York; and Gen. C. B. Fisk, Gen. Whittlesey, and Messrs. Lyon, McMichael and Smiley, Indian Commissioners, are guarantees of the solidity and worth of the Conference.

The Conference was notable for the personal experiences of its members. Nearly every one present had been among the Indians and was familiar with life on the reservations. Miss Alice C. Fletcher, in simple and unassuming words, thrilled all present with an account of her success in locating on lands in severalty the Omahas, where she had gone to study ethnology. Gen. R. N. Milroy, of Washington Territory, who won a grand reputation in the War for the Union, produced an equal impression in telling how the Yakama Indians had been persuaded to organize courts with

due processes of law on their reservation and to support the same by voluntary taxation.

The Conference was notable for the breadth of its discussion and its substantial unanimity on all points at issue. It considered two topics: "Indian Citizenship the Solution of the Indian Problem" and "Criticism of the Present System." It favored allotments of land in severalty to all Indians who will accept them, such lands to be inalienable for a term of years. It favored Indian suffrage on evidence of fitness. It favored education both in the midst of civilization and on the reservations, such education to be largely industrial and in the use of the English language, and to be especially given to young married couples. It favored the breaking up of reservations, the abolition of tribal relations, the cessation of Government aid—all, however, subject to the limitations imposed by a faithful observance of treaty stipulations. It favored the bringing of Indians under the laws of the land as rapidly as possible, the more generous payment of Indian agents, and the wider diffusion among the public of knowledge and interest in Indian affairs. It denounced the removal of Indians from their reservations as demoralizing and often destructive to life, and insisted that whenever it became necessary to open up a reservation to settlement the Indian should have the first right to take up the land in severalty. It warmly approved Senate bills 48 and 1775, the former granting every Indian the right to take land in severalty on the reservation where he dwells, the latter opening a portion of the Great Sioux Reservation in Dakota to white occupancy, and it appointed a committee of twenty-five to urge the passage of the bills upon the House at the next session of Congress. The action of the Conference has been carefully formulated, and will soon appear in print. Beyond doubt the meeting will have a large effect on Indian affairs. In fact, the Sioux Bill passed by the Senate at the last session was largely influenced by the recommendations of the Mohonk Conference of last year.

MISSIONARY VESSELS.

It is hardly realized by those who have not made a thorough study of the subject, of how much utility missionary vessels have become. The number of them is being multiplied constantly and their uselfulness more and more appreciated. It will be of interest to our readers, and especially to the contributors to the *John Brown* steamer, to learn the names of the missionary vessels in the different parts of the world. According to our latest information, they are the *John Williams*, in the South Seas; the *Ellen Gowan* and *Mary*, for New Guinea; the *Good News* and the steel life-boat *Morning Star*, on Lake Tanganyika, all of the London Missionary Society; the *Dayspring*, for New Hebrides, of the Free Church of Scotland; the *Henry Wright*, on the South coast of Africa, of the Church Missionary Society; the *Illala*, on Lake Nyassa;

the *John Brown*, for the Mendi Mission of the United Brethren; and the *Morning Star*, of the American Board, for the Pacific Seas and Micronesia.

BENEFACTIONS.

Mr. Samuel Noble has given $20,000 to found boys' and girls' high schools in Anniston, Ala.

The late Senator Anthony bequeathed to Brown University $3,000 for prizes, and also his collection of poems. By the terms of the will $25,000 provided for Mrs. Sarah Brayton, now deceased, is to be divided between Brown University and the Rhode Island Hospital.

Reuben E. Springer has made an additional gift of $15,000 to the College of Music at Cincinnati. This clears the college of embarrassing debt and leaves it with property and funds valued at not less than $200,000.

Mrs. Almira T. Metcalf, of Providence, offers to the corporation of Brown University a tract of land on Olney street, Providence, R. I., for the erection of an astronomical observatory. The site offered is about one mile from the college, and comprises thirteen acres of land.

The late Morgan L. Smith, of the South Baptist Church, Newark, N. J., during his life helped to educate fifty-five young men for the ministry, and to carry on this work in the future he left $50,000 for the founding of scholarships.

Mr. Andrew Carnegie, the iron manufacturer, has made an absolute gift of $50,000 to the Bellevue Hospital Medical College, of New York. The gift will be used to establish a laboratory for microscopical investigation.

The late Arthur W. Austin, of Milton, Mass., bequeathed to the University of Virginia, property valued at $500,000, the income of which is to be paid to his three children during their lives.

Dr. Edward Spaulding, of Nashua, N. H., and Rev. J. G. Davis, D.D., of Amherst, N. H., have permanently endowed Greek prizes at Dartmouth College, to be called the Atherton prizes. They are to be awarded to members of the Junior Class.

The Louisiana University, of New Orleans, is to receive the benefit of the gift of $1,000,000 from Mr. Tulane, and the institution is to be known as the Tulane University.

Ninety-six per cent. of pauperism is said to result from lack of proper training of the young, and the cost of pauperism is reckoned as about equal to what would be required for common schools where they do not exist. Endowments for our institutions would provide permanent, safe and effective bulwarks against this evil.

GENERAL NOTES.

THE INDIANS.

—Rev. S. Hall Young, pastor of the church at Fort Wrangel, Alaska, received, on the 13th of July, ten influential Indians into the church on confession of their faith, together with three whites.

—Sarah Winnemucca, daughter of a chief of the Piutes, recently gave a lecture at Virginia City, Nev., on "People I Met in the East." She was dressed in Indian costume. Not an Indian attended the lecture. She is laboring to get money to establish an independent Indian school at Pyramid Reservation.

—The Digger Indians were, until a few years ago, considered the most ignorant and least intelligent human beings on the Pacific coast. Those who live on Rancho Chico have now been educated in civilized ways. They have learned to read and write almost as well as white people, and some of them have even become musicians. They recently gave an entertainment in San Francisco, under the care of their instructors.

THE CHINESE.

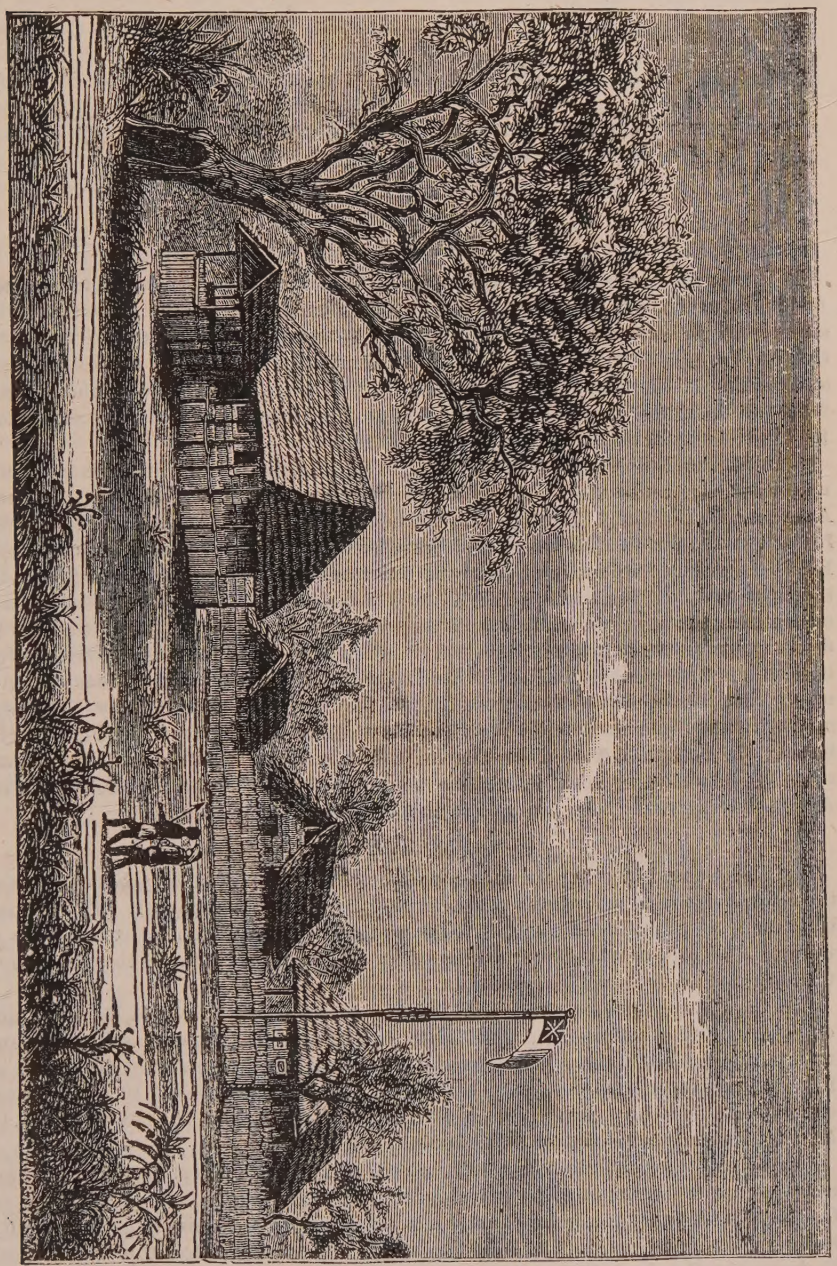
—It is reported that the new Mayor of Shanghai, China, is a native Christian.

—The emperor of China is said to have given orders for the destruction of four million dollars worth of opium. This act will afford much satisfaction to missionaries, who regard the use of the drug as a great hindrance to their work.

—The Chinese are refusing to discriminate between French and other foreigners. The dislike grows daily. Correspondents assert that native Christians will suffer first from this state of feeling, and the animosity will then have its effect upon others.

—The Japanese postman is dressed in a suit of blue cloth, with a wide hat and straw shoes. He carries the mail bag under his arm or in a little two-wheeled cart. He is always trotting or running. He carries the mail from station to station, never stopping till he meets another postman, who, in his turn, receives the mail and runs on. In this way the mail is carried to all parts of the empire, and it is getting larger and larger as the people understand more and more what it is doing for them.

—Chinese legends say that in the beginning a vast egg divided into two parts, and a being came forth called Poon-Ko Wong. He took the upper half of the shell from which he had sprung, and formed the heavens; out of the lower he made the earth. Two clouds of vapor met and blended, and there sprang from the union a son and a daughter, whose descendants are the millions of China.



STANLEY POOL.

REPORT

OF THE

EXECUTIVE COMMITTEE.

GENERAL SURVEY.

This 38th anniversary of the American Missionary Association reminds us of the *history* it has been making in its early organic testimony for the slave and in its extended missionary operations. From a beginning in weakness and reproach God has brought it out into a large place of service and of favor. For this history and for the abiding blessing of God upon the toils and the sacrifices of the closing year, the Executive Committee would call upon all the friends of the Association to join them in devout thanksgivings.

An incitement of this gratitude to the God of missions we find in the very place where we are assembled. We gather inspiration from the fact that here our American Christianity, through the infant American Board, ordained its first foreign missionaries. Therefore will we offer in his Tabernacle sacrifices of joy. It is a sign of the volume and power of the missionary cause in our day, that, in the same body of Christians, with its own peculiar field, this, another organ of evangelism has been brought along to its present position; and that, as it comes to drink from this same original fountain, it is found to be but an ally of the institution which has girdled the earth with its missions. It is also in evidence of the mutual relation of these two organizations that the Rev. B. F. Ousley, a young man who had been carried through the classical course in our Fisk University, having been graduated from the Theological Department of Oberlin College, was recently ordained to go out, under the American Board, to Umzila's Kingdom in Africa, having lately been honored in this city by a public assembly.

FINANCES.

The last Annual Meeting voted to recommend an increase of fifty per cent. over the contributions of individuals and churches for the previous year. This would have made an addition of about $70,000, and would have given us at this time a total of $360,000, or near the one thousand dollars a day which the Executive Committee had ventured to call for.

The total of receipts has been $287,594.19. Of this sum $223,034.77 was from collections and donations, and $64,559.42 from legacies. There has been an increase of $36,834.21 from collections and donations and a decrease of $61,807.31 in legacies, making a total decrease this year in receipts of $24,973.10. The total expenditure for the year has been $301,928.37. Debt, Sept. 30, 1884 ($14,334.18 less balance on hand Sept. 30, 1883, $548.32), $13,785.86.

Our Society has suffered along with all the others from the stringency and the excitements of the times. We can enter no complaint against those servants of God who have passed on before that their returns have not come in as bountifully as they did the last year. The Association has also received for the Theological Endowment Fund of Howard University $13,900, and for Hastings' Scholarship Fund of Atlanta University $1,000.

The Executive Committee, conscious of the gravity of the situation, feel con-

strained to ask their constituency if it is too much to renew the call of last year *for one thousand dollars a day?* A few of the churches and some individuals have each taken to themselves the satisfaction of thus running this institution for one day. If the friends could have spent that day within the establishment, inspecting the processes at the head office and following the noble band of workers through the schools and churches, among the millions of needy Indians, Chinamen and negroes, and taking account of the results, they would have felt well repaid for their investment. Is it not the Providence of God that says, "Strike for the thousand dollars a day"?

THE MENDI MISSION.

In our last Annual Report, it was stated that this Mission had been transferred for five years to the United Brethren in Christ, who have a mission adjoining ours on the coast of Africa, at Shengay, and whose secretary, Dr. Flickinger, was once our missionary in the Mendi country. It was also stated that the income of the Avery fund for Africa, amounting to $4,698, was to be furnished toward the expense of the mission, and that the steamer, *John Brown*, provided for by the Congregational Sunday-schools, was also to be used by them for the specified time. The steamer, built in England at an expense of $10,000, was run to Freetown in a little over twenty days; and, when it reached Shengay, it was greeted by a host of people with every demonstration of joy. Surely, John Brown's soul is marching on. One of the missionaries writes: "We cannot express our thanks to God and those dear youth of the Sabbath schools for this gift to the Mendi Mission, a blessing to the missionaries, who had been exposed to so many perils by travel in their small boats."

Of the Mission, Secretary Flickinger reports that the work has gone on quite successfully during the year. The schools have been larger than formerly. The religious interest has been well sustained. Fifty towns adjacent were visited by the missionaries. Of their ten American missionaries in Africa, six are at Mendi.

We make these statements to show our friends that though the immediate control has passed out of our hands, the work is still going on successfully, and our interest in it is not abated.

WORK AMONG THE CHINESE.

The honor of beginning school work for the Chinese in the English language on the Pacific coast belongs to Mrs. Elizabeth L. Lynde, now deceased, a member of the First Congregational Church of Oakland—that was in 1867. Then came Jee Gam, a servant in the family of Dr. Mooar, the pastor, to gain the English and to learn the mystery of godliness. In 1870, Dr. Mooar had the pleasure of receiving the first three Chinamen known as admitted to membership in an English-speaking church in this land. That school has been continued in the same church premises, both Sundays and week-days, until the present time. Thirty-seven others have since been received into the same church, and about the same number, converted in this school, have joined other churches. Dr. McLean, the pastor for the last fourteen years, says that of these forty, thirty-three yet remain, and that they are in all respects as intelligent in their Christian hope, as consistent in their walk, as faithful in their Christian life, as any other thirty-three who could be taken at random out of his 800 members. These eighty heathen souls, brought from Confucius to Christ by that church, are a precious harvest. Dr. Mooar says that the men and the women who have given their time and heart to this self denying work have long been among his "Evidences of Christianity."

It was in 1870 that this Association took up its work among the Chinese of that coast, with Rev. John Kimball as Superintendent, and with four teachers and 329

pupils. In 1874 Rev. W. C. Pond, pastor of the Bethany Church in San Francisco, took on the extra work of this supervision. In 1875 "The California Chinese Mission" was organized in connection with the General Association of the State, as an auxiliary of the A. M. A., with Dr. McLean as President and Mr. Pond still as Secretary. The first annual report of that auxiliary announced 13 schools, 17 teachers, 1,536 pupils, with a cost of $6,504, of which $4,874 came from the treasury of this Association. At that time Mr. Pond's church had 26 Chinese members, and it now has 91, five of whom were received at his last communion. Thus it appears that our Congregational brethren in California have been at the front in devising means to give these from the land of Sinim the gospel of the Bible in the English, for which all praise is due. The number of teachers this year has been 27, the number of pupils 1,864, while 190 profess to have ceased from idol worship and 113 give evidence of conversion.

It is in place to mention here that Rev. Messrs. Hager and Jones, of the Mission of the American Board to South China, which was taken up at the suggestion of this Association, and toward which our Chinese brethren in California contributed $500, have been re-enforced during the year by *fourteen* of our Christian Chinamen, who have returned to their old homes, fully purposed to work for the Master, so long as they may remain in their native land. Of this number *five* had been helpers in our California Mission and had received sufficient training to make them efficient there, and also, we trust, in China. This is an omen of profound significance.

WORK AMONG THE INDIANS.

In our last Report, it was stated that, by a mutual arrangement, the American Board had transferred to this Association all its Indian work except that of the six churches of the Sisseton Agency, which, as being Presbyterian, went to the Presbyterian Board of Home Missions. This has greatly increased the work and the responsibility of this department. It was found that, in order to the still greater effectiveness of those missions, there should be an enlargement of the accommodations. And so, at the Santee Agency the accommodations for the industrial department have been increased by the building of a blacksmith shop with five forges, adding to the size of the carpenter shop and opening a brickyard. Last fall plans were perfected for a dining hall to seat 200 and to accommodate 40 or 50 pupils besides teachers. The building is up and inclosed, but is now at a standstill for want of funds. At the Ponca Reserve a school-house and teacher's home have been erected by Government, and the Association hopes soon to send a good teacher to this point. At Fort Sully, Cheyenne River Agency, five schools have been in operation besides the Grand River School under our care at Standing Rock, and good progress is reported in all the schools. Five new station buildings have been erected, and the building on Grand River has been completed, during the year. The Indians have aided materially in this work. The church growth has been steady and encouraging. The native Christians are giving of their substance to support their pastors and missionaries. There are urgent calls for more workers. Mr. Riggs states that he gets letters every week from Indians who have been to school and learned to write, asking for schools to be established at Rosebud, Red Cloud and Standing Rock agencies.

Mr. Hall, of the Fort Berthold Mission, reports that the Devil's Lake Indians, under native leaders, with only a few missionary visits, have established a church and school and built a chapel for themselves, and the present evangelist, supported by the Dakota Indian Home Missionary Society of native brethren, has a congregation of 49.

At Fort Stevenson, an old military post, 17 miles from Fort Berthold, a Government boarding-school has been organized with 50 pupils in attendance. The principal and matron were nominated by this Association.

The religious work at the S'kokomish Agency was for a time hindered by a set of fanatics, but after their conquest the Christian work went on better than before. More prayer meetings were held and 23 united with the two churches. There has been less employment of Indian doctors than ever before.

Negotiations are in progress for the establishment of schools among the Pueblo and other Indians in New Mexico.

EDUCATIONAL WORK SOUTH.

The two years before this last were characterized by a great enlargement of our building accommodations, for which we were in suffering need. The magnificent gift of $150,000 from Mrs. Valeria G. Stone, supplemented by donations from other friends, and by appropriations from our treasury, made a sum of more than $200,000, which went into the permanent plant of buildings. This last year has been one of adjusting the work of these enlargements. The result has proven that this building process was not at all on too large a scale. The increased accommodations have all been utilized. No sooner has a new structure been opened than it has been occupied to the full. The Straight University, in addition to its main College building, having taken to itself the Stone Hall for girls and the Whitin Hall for boys, is already crying out: "The place is too *strait* for me," and calling imperiously for a primary school building. The Tougaloo University, beyond its new Strieby Hall, is making a loud call for more room. The new Cassedy school at Talladega is overflowing.

The total number of students this year is 9,758, as against that of 8,052 three years ago. The number of teachers this year has been 319; the chartered institutions, 8; the high and normal schools, 14; the common schools, 43.

In the line of professional education, the theological department of the Howard University, supported and directed mainly by this Association, reports 39 students; Talladega College reports 10 theological students; Fisk University, 10; Straight, 14, with 55 law students.

It is a prime purpose of all our institutions to raise up school teachers. To this end, in the normal schools and in the normal and classical courses of the colleges, provision is made for regular instruction and training in *didactics*, that is, school economy; in *practical teaching* under criticism; and in *pedagogics*, the science of teaching. To the end of such training, Prof. Salisbury, the Superintendent of Education, as an expert in normal processes, devotes the benefit of his experience, and also, as he is able to command the time, engages in conducting Teachers' Institutes. Such this year he has held at Atlanta, Tougaloo, New Orleans and Talladega.

A week is given to each one—the last day, to written examinations of all the students in each institution. These scholastic communities have come to find out that their institutes are not gotten up simply that they may have a good time, or to make a parade, but that by study and drill they may seek to excel in this profession. During the institute weeks at Atlanta and Talladega, lectures were delivered by Prof. B. G. Northrop, LL.D., of Connecticut, upon practical educational themes, much to the edification of the students and faculties of the respective institutions. During the year also, upon the plan of the Superintendent of Education, the Executive Committee has settled upon a nearly uniform course of study for all the departments of the same grade in the several schools. This, it is believed, will work to advantage in many ways. The Executive Committee has also this year reduced its "common law" to a Manual of instructions for all of

the workers, a hand-book that promises an increase of efficiency, of harmonious movement and of economical administration.

At the National Educational Association, held in July last at Madison, Wisconsin, this Association was fully represented by our Superintendent of Education, by not a few of our teachers, and by an exhibit of our operations. This exhibit consisted (1) of examination papers of all grades from the kindergarten to the advanced college classes; (2) specimens of work in penmanship and in drawing; (3) work of industrial classes, needlework from the girls, and work in wood, leather and metals from the boys; (4) photographs of school buildings and of graduating classes from several of the institutions; (5) charts on cloth, giving graphically the statistics of the work of the Association; and (6) printed reports, catalogues and other publications. Sixteen of our Southern schools were thus represented. One of the sessions was that given to Indian education. Gen. Armstrong told his story of Indian training at Hampton. Rev. A. L. Riggs, Principal of our Santee Normal and Industrial School, had with him there fifteen of his Indian pupils and pupil teachers, who had their own exhibit of handiwork in wood, iron, leather and clay, and who sang hymns and read the Scriptures in their native language and in the English, and who, standing to present the exhibit of the Association, were themselves an object lesson, teaching what the Gospel education can do for all grades of humanity. Our alcove, we were gratified to learn, was thronged the most of the time by sympathetic visitors. On one evening given to education South, addresses were made by Rev. Dr. J. L. M. Curry, Dr. A. D. Mayo, of Boston, our Superintendent of Education, and two of our graduates. The gentlemen of the white race did honor to the occasion. The graduates were Prof. Crogman, from the Atlanta University, and Principal Washington, from the Hampton Institute. Grandly did they represent the Association in its principles and in its results. It was a proud hour, when these men from among the lowly poor of the negro race, showed themselves on the rostrum, the peers of their Caucasian brethren. The same material exhibit is to be brought forward at the World's Exposition in New Orleans through the winter. This will be a grand opportunity for impressing upon the people of the South and of the nation the capabilities of these new-made citizens of the Republic.

As the Annual Report last year contained a history of the individual churches of the Association at the South, this year it will present a succinct history of its several educational institutions. So soon is this work passing itself on into history; and great is the privilege of having a hand in to make the same.

CHURCH WORK SOUTH.

During the year six new churches have been organized. These are at Dodd's, in Texas; Chacahoula, La.; Tecumseh, Ala.; Nashville, Tenn., the Jackson street church, our third in that city; Orange Park, Fla.; and Pomona, Tenn. The last two consist at present of only white members, but are open to all Christians.

Within the year seven new places of worship have been secured. At Dodd's in Texas, the Association aided in buying a lot and a plain house upon it to serve for school and church purposes. At Grand Bayou, La., the Association aided in building a plain church. In Alabama, at Tecumseh, the Tecumseh Iron Co. built a house for us to use for school and church purposes, and at Birmingham, the Association bought a lot and aided in building a church. At Meridian, Miss., the Association bought a lot and a plain house for a church. At Pomona, Tenn., where we have organized a church, the citizens by aid from friends North have built a tasteful sanctuary. And at Pleasant View, Ky., one of Rev. A. A.

Myers' out-stations, he has led them in building another house of worship without foreign aid. At Dudley, N. C., the church and parsonage have been repaired and repainted. At Anniston, Ala., the church has been again enlarged and so has the church at Topeka, Kansas. At Jackson, Miss., at Athens, Ga., and at Nashville, Tenn., lots have been purchased for needed church edifices. Parsonages have been built during the year at Byron, Ga., Topeka, Kan., and New Iberia, La.

The number of our churches at the South is now 95. Total membership 6,420, an average of 67. The total additions for the year are 1,092; on confession of faith, 914. Sabbath-school scholars, 13,150. Raised for church purposes, $10,660.58; for benevolence, $1,020.51.

Of the 76 pastors who have served these churches, 23 were from the North, including those who also serve as professors in the colleges; and 53 of them have been raised up at the South in our institutions, while as many more have been furnished to other denominations.

During the year an Evangelist, Rev. J. C. Fields, has been employed. By reason of his ready access to the people and of his rational methods and sound preaching, he has been able to do much for confirming the churches and for leading souls into fellowship with Christ. With his wife attending him to sing and play, he has labored at Mobile, Macon, Savannah, Midway, Cypress Slash, Athens, Charleston, Atlanta, Marietta, Chattanooga, and Knoxville. Several hundred persons were hopefully led to Christ, and a fair proportion of these have united with our churches. On one Sabbath 109 of these converts were received into the First Church of Atlanta. Mr. Fields has been engaged for another year. Interesting revivals have also been enjoyed at Raleigh and Dudley, in North Carolina; in the Atlanta and Fisk Universities; at Williamsburg, Ky.; at Montgomery, Ala.; at Talladega College; at Memphis; in the Central Church, at New Orleans; at New Iberia, La.; and at other places. We are coveting the best gifts in this line, and are looking to see yet greater things.

It is an interesting indication of the way our work is taking hold of the new life of the South, that we have a school and a church at each of five of the great iron furnace centres in Alabama, at Tecumseh, Anniston, Jenifer, Shelby Iron Works and Birmingham. In all of these the iron companies have shown an enlightened interest in this school and church process. Two of them build each a house and pay liberally for the teacher and preacher; one gives the lot and co-operates; one—that at the American Birmingham—remits several hundred dollars on the price of the lot; and another gives the lots, helps on the church, builds a parsonage and contributes toward the support of the mission.

The Outcome.

It is now more than a score of years since the Association began its operations among these ex-slaves, and it is a natural question that arises: What is the outcome of scholarship and character? Have they been able to go beyond the rudiments? These years have given cumulative testimony that they may and often do excel in the higher English studies, in the mathematics, the sciences, and the languages. Were it not, indeed, an impugning of the wisdom of the Creator, who hath made us all in His own image, and all of one blood, to question this capability? A testing of this kind has been had at the Atlanta University, where, by a law of the State of Georgia and by the appointment of the Governor, the same Board of Visitors, who every year attend upon the examinations and commencement of the State University, also wait upon the same exercises at Atlanta, making report of both institutions to the Governor. And for these dozen years those reports have borne unvarying testimony to the high quality of the scholarship and of the morale of the Atlanta students. The same testimony

could be given as to the quality of the work done at the Fisk University and in other institutions of a like grade.

So by this school and church training we are gratified to be able to report a growing comfort as to the moral and spiritual outcome, in the resultant of Christian character.

When you come to the question of the influence of such cultivated, consecrated mind upon single communities and upon masses of the people, the answer is yet assuring. Allowance must be made for occasional lapses of character and for the depression effected by the superambient evil; but, upon the whole, it is a mighty uplift that this process is giving the people, and more and more—if it is sustained—will its power be manifest for good. To keep it up, necessity is laid upon us.

MOUNTAIN WORK.

At our last annual meeting, held in Brooklyn, this department received especial attention. Our report was followed by addresses of personal representatives from the field. And so much interest was elicited that this part of our work was prominently in mind, when a specific increase in contribution was recommended. In the early spring the Executive Committee took the occasion of the dedication of the new church and academy at Williamsburg, Ky., for making a special inspection of the field and the work. Rev. Dr. Wm. H. Ward and Assistant Secretary Powell were met on the ground by President E. H. Fairchild and Prof. L. V. Dodge, of Berea College, and Field Superintendent Roy. On the Lord's day, the tasteful and commodious sanctuary was dedicated, free from debt, in connection with sermons by Rev. Drs. Powell, Fairchild and Ward. On Monday the three-story academy was dedicated, addresses being made by the visiting brethren. And on Monday night a rousing mass meeting was held in behalf of education. At all of the services of these two days, colored people were present. A conference of these visitors and the workers on the field was held with reference to the general work; and their resultant recommendations have since been indorsed by the Executive Committee. Prof. Dodge, only the fall previous, had made a tour on horseback over 26 of those mountain counties, lecturing upon education, attending teachers' institutes, and turning attention of the young people toward Berea. President Fairchild, from similar tours made during the last dozen years, was familiar with the people and their needs. These gentlemen thought that a first-class school ought to be established at the county seat of every one of those counties. They named such as were the very most destitute, and yet hopeful by reason of their Union-loving spirit—several of them having sent more volunteers into the Union army than were subject to military duty. It was the unanimous opinion of the conference that the work should be pushed with all vigor so far as the funds at command would warrant. The brethren from New York went out with the field workers to hold educational meetings at Woodbine, Barbourville, Pleasant View and Jellico, closing the series with a rousing service in our colored church at Knoxville.

During the year, the Williamsburg Academy, enrolling 169 students, has been gaining the confidence of the people of the region, and bringing in the public school teachers for further preparation. At Woodbine, a Sunday-school has been kept up by Mrs. Myers, and a lot has been purchased on which a building is to be erected this fall, to be used for school and church purposes. At Pleasant View a church has been erected and a Sunday-school sustained. At Rockhold another church edifice is under way. At Jellico a lot has been purchased, a temporary building erected, and in it a day-school and Sunday-school taught, while a permanent structure is now under process of erection. A day and Sunday-school have

also been sustained at Dowliss, the seat of the great coal operations of the E. Tenn. Coal Co., whose enlightened officials, Welsh Congregationalists, pay one half of the expense. All of these points have been under the supervision of the Rev. A. A. Myers, the pastor at Williamsburg, who has kept up for them occasional preaching service—the shanty sanctuary, at Jellico, having been consecrated by a precious revival. These points are also all strung along upon the new railway from Louisville to Knoxville over the mountains. At Clover Bottom, 18 miles out from Berea, the growing school has required an enlargement of the building. Prof. B. S. Hunting, of Berea College, has the pastoral care of this church, using some of the members as lay preachers. Both the school and the church are of mixed, anti-caste membership.

On the Cumberland plateau of Tennessee, at Pleasant Hill, Miss M. L. Santley, one of our veteran workers, has been teaching a school that has stirred up a whole county. At Pomona, six miles east, a church building and a church organization have been secured. The Rev. B. Dodge, of Maine, has just entered upon the pastoral care of this field, with a couple of out-stations. Day-schools and Sunday-schools are to be kept up at all these points. At Grand View, on the eastern precipitous verge of this plateau, an academy charter, secured by the citizens, has been turned over to the Association; a tasteful school-house has been built, the citizens meeting one-half the expense, and now a first-class school is to be opened. Some twenty-five Northern families, attracted to this spot by its climatic advantage, fall in with the native population to push on this enterprise. A peculiar excellence of this location is that while it is 2,000 feet above the level of the sea, it is easily reached by a narrow-gauge railroad that climbs up the face of these Southern Palisades from the great Cincinnati Southern line at their base in the Valley of the Tennessee.

Upon this review, the Executive Committee would express its profound conviction of the importance and the hopefulness of this mountain work in our Central South.

BUREAU OF WOMAN'S WORK.

The Woman's Bureau of the American Missionary Association, though not yet two years old in its organic life, has still more than a score of years behind it as to its specific work. During this time, at the South, more than three thousand women have been engaged as missionary workers. Of the 319 teachers and special missionaries employed in that department the last year, 216 were women. Of our 27 missionary teachers the last year, among the Chinese 17 were women, while nearly all the others were converted Chinamen. And of the 39 missionary teachers among the Indians, nearly half were women, while 18 were native helpers. The influence of these godly women in building much of their own spirit and character into the women and youth of these depressed peoples can never be found out until the Great Day shall reveal the same. And the influence of the women who have stayed by the stuff at home, ministering of their service and substance for the support of those who are afield, will also have its full acknowledgement at that day, though it cannot be estimated and reported in the exhibits of our treasurer. Sufficient for all such is it that He, who is to audit the account, is ready to say, now and then, of every such devoted friend; "She hath done what she could."

NEEDS.

1—The one thousand dollars a day for the removal of the debt, and for pushing the work all along the line;

2—The Tillotson Institute at Austin, the capital of that empire, six times as large as New England, imperiously demands a Boys' Hall, to cost $25,000;

3—The great State of Arkansas grows impatient in waiting for the building upon its campus in Little Rock of the Edward Smith College;

4—The Tougaloo and the Straight Universities are each in great need of a primary school building;

5—New openings among the Indians are clamorous for occupancy by the school and church process;

6—Our opportunities among the Chinese are kept from a much grander development only by our lack of funds;

7—Endowments for our older institutions have become a distressing necessity. Some more of our children are coming of age. It is getting to be time that they should set up for themselves, as have Hampton and Berea. In the providence of God they were born, and have been developed thus far. And now they have come to the cross of their success. Their wondrous growth brings the burden of support. They are grand sources of light, fountains of blessing. They are not for the red or the yellow or the black races alone. As Dartmouth was founded for the Indians, and has for scores of years had its doors open for Caucasian and Negro students, so these, our Puritan State colleges and normal schools at the South and in the West, are, we trust, ere long to be used by the white young men and women of that region, who are struggling up into their destiny. Who are the men and women to rise up, and, by the laying down of substance, to make perpetual these seats of Christian learning? May God call them and endue them with his Spirit for such a time as this. And upon them his dear Son will pronounce his benediction: "Inasmuch as ye have done it unto the least of these, *my brethren*, ye have done it unto *me*."

We are glad to acknowledge our indebtedness to the American Bible Society for a grant of Bibles and Testaments to the amount of $307.50; and to the Congregational Sunday-school and Publishing Society for supplies of Sunday-school literature at a cost of $631.91, furnished to 136 schools, as against a cost of $321.27, furnished the year before to 59 schools. To a people hungry for the Word of God and for the Sunday-school helps leading to it, such contributions are indeed as the bread of life; and no appliances for making them effective can surpass, we think, those afforded by our corps of Christian teachers and preachers.

STATISTICS—GENERAL SUMMARY.

Workers.

Superintendents, 3.

Missionaries and Teachers—At the South, 423; among the Indians, 45; among the Chinese, 27; total, 495.

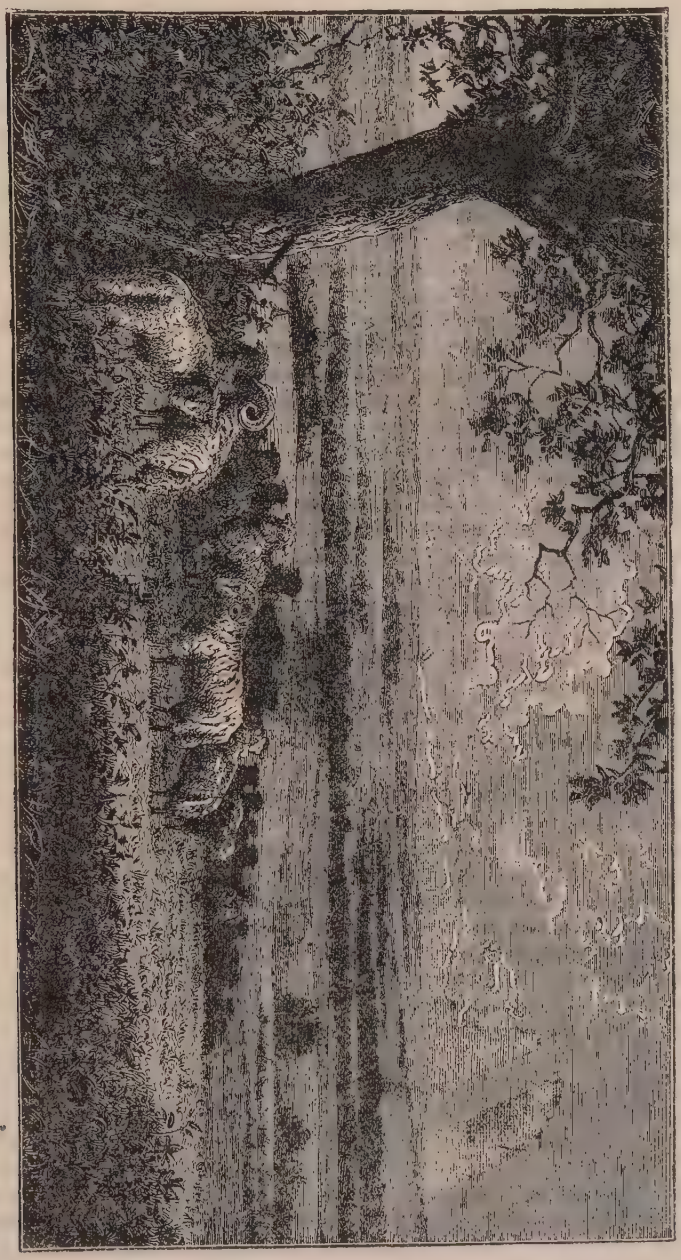
Churches.

Churches at the South, 95; among the Indians, 4; total, 99. Church members at the South, 6,420; among the Indians, 274; total, 6,694. Total number Sunday-school scholars, 15,555.

Schools.

Schools at the South, 65; among the Indians, 9; among the Chinese, 15; total, 89.

Pupils at the South, 9,758; among the Indians, 458; among the Chinese, 1,864; total, 12,080.



SCENE IN TEXAS.

INDUSTRIAL EDUCATION.

II. AS RELATED TO THE A. M. A.

BY SUPT. ALBERT SALISBURY.

In a previous article, I have attempted to set forth the claims of industrial education upon public attention and consideration, and also the attendant difficulties, which make its general introduction a matter of doubt and discussion. But even if it had passed through the stage of agitation, and reached that of general acceptance, the question would still be a fair one: "What has a missionary society to do with industrial education? The business of such a society is the salvation of souls; what has it to do with the training of the hand?"

To this it may be answered, first, that the soul and the hand can not be separated, the one chosen and the other left; for the hand stands for labor, thrift, usefulness, self-help—all so essential to soundness of life.

Again, it is the business of a society like the American Missionary Association to seek not only the spiritual renovation of individuals, but also that of communities, the regeneration and redemption, in the broadest sense, of society as a whole. It is, therefore, not shut in to preaching as its only method; but it may employ any method or agency which will conduce effectually toward this latter and larger end. It is thus that missionary enterprise everywhere counts the school as its indispensable auxiliary, and the Mission-school, whether in Turkey or in Dakota, is not simply a Sunday-school; it needs other implements than Bible and hymn-book, essential as these are. The grand scheme of missionary effort includes the perfecting of Christian manhood, and the raising of Christianity itself to the highest plane.

Moreover, as Jesus Christ, the great missionary from heaven to earth, divinely illustrated and vitalized his preaching by continual acts of mercy and tender helpfulness, we have the warrant of his example for weaving into our work, if properly subordinated, the methods and measures which alleviate as well as those which elevate.

The mission of the American Missionary Association has been pre-eminently a mission to people at a disadvantage, to the victims of the relentless slave system, regardless of color; to native races pursued by fraud and violence through a "century of dishonor"; to aliens lodged on our inhospitable western shore. And all these are peoples with whom teaching must go hand in hand with preaching as a condition precedent to any enlightened Christian life. With them, "the school *must* be that the church *may* be."

It is a fact of great significance that the necessity for special missionary work in our Southern States is chiefly the complex result of a false and oppressive labor system. That labor system, destructive in its moral effects to all who bore *any* relation to it, has been undergoing for twenty years a process of reconstruction. The new system has not yet reached its full development. The reconstruction is still incomplete. And thus it happens that in these Southern States the question of industrial education has special significance and importance.

In the old system there was but one laboring class, the slaves. In the new there are two, the blacks and the whites; and the relations of these two classes are by no means fully adjusted. This adjustment is one of the great problems confronting the New South. With a large and, as yet, the dominant class of Southern people, the solution is thought to lie in a sort of stratification of labor, the blacks forming the substratum and taking the heavier and the more menial services, while the whites monopolize the upper stratum of skilled labor, the trades, and so

forth. This is, in fact, the present adjustment; and means are adopted looking towards its perpetuation, that the white laborer may be free from negro competition. No Southern factory does or may put a colored operative upon its pay-roll. No Southern white mechanic will receive a colored apprentice. The colored mechanics trained under slavery are fast dying off; and soon there will be no entrance for a colored youth into any of the various lines of artisanship. The colored laborer will be relegated to the mule-whip and the cotton-hoe, the razor and the shoe-brush, unless help comes from some quarter.

But help will come, is coming. The necessary condition of a caste-system in labor, whether slave or free, is ignorance for the lower caste; and the negroes will not always remain ignorant. They have now free schools, such as they are, as the logical sequence of the ballot. As they slowly rise in intelligence under the influence of these schools, there will be a revolt against any denial of freedom in industry. There is such a revolt already beginning; and these more intelligent ones must have free access to all the varied forms of industry, manual or intellectual, according to taste and natural aptitude, or they will become a restless, dangerous, idle class, loafers, politicians, and worse.

The Southern people see this more or less clearly. The progressive class take a view in harmony with Macaulay's famous apothegm, "There is only one cure for the evils which newly acquired freedom produces; and that cure is freedom." But the conservatives view the education of the negro with alarm. To their minds, it can only unfit him for his place in the social system and ruin him as a laborer. They see that intelligence on his part will prove fatal, in time, to the color-stratification of labor. They do not at all see that it is a misfortune to any nation or community to have a proportionately large class of unskilled laborers, and a double misfortune to have the ranks of labor divided by another line than that of skill, intelligence, and capacity.

When the natural or customary means of acquiring these are denied to any class through the narrowness of social prescription or through fear of competition, the result is moral slavery, because it is a bar laid in the way of the moral as well as the material advancement of a whole class of God's children. And so, where natural means fail, it is imperative that others be provided; and, if ever Christian philanthropy had cause to concern itself with the status of the negro under statute laws, it has no less cause to be concerned about his relation to moral and economical laws and conditions.

It is well to graft upon our missionary schools the industrial feature. 1. Because it tends toward self-helpfulness, giving to the negro youth one means of bettering his own status as a laborer, and for breaking down the color-line in labor.

2. Because it puts manual labor on a new basis of honorable appreciation by placing it alongside of language and mathematics as a topic of systematic instruction, and also serves to check and prevent certain false views of the office of education which lead both black and white to look upon it as a means of living without work.

3. Because of the moral benefits, direct and indirect, of industrial training, benefits alluded to in my previous article, but best understood by those who have had observation of such schools as Hampton Institute.

4. Because whatever tends to make labor honorable, to yoke it with intelligence and free it from false and unjust restrictions, tends to bring society, and religion itself, up to a higher plane of purity and fruitfulness.

On the other hand, the objections urged against industrial education are here reduced to the minimum. There is certainly no danger that it would exaggerate an already high development of mechanical faculty. The negro's right hand is not

so "near the brain" as to call for any caution lest it get too near; he has little mechanical or inventive tendency and needs to be stimulated on that side. The money difficulty is the chief, indeed, the only one.

In its final analysis, the whole question reduces to one of ways and means, of means for carrying on the work and of methods by which the desired results can be most successfully attained.

And this question of method is no easy one. Shall it be that which was called in my former article, for want of a better term, the factory system; or shall it be the Russian system; or is some combination of the two feasible? Shall we attempt to teach all trades or none? The answer accepted will depend upon which of the reasons for giving manual training is most emphasized. If the chief end is to make mechanics, which by itself is hardly a missionary work, then that method is best which teaches complete trades and many of them, the method of apprenticeship enlarged and accelerated by wise organization. And moral results also will not be wanting. But if the other ends of industrial education be accepted as the ruling ones, then the methods of class instruction in first principles, without attempting manufacture, will seem most practicable, because more easily set in operation upon large numbers of pupils, more easily adjustable to other school work, and really of a more disciplinary character.

Fresh questions of method arise when we attempt to provide industrial training for girls, although the argument for its necessity remains the same. How shall we do for them the things which they so greatly need as a preparation for home-making and home-keeping?

But this chapter is already too long, and I must defer to some future time a statement of what is already being attempted in these lines in the missionary schools of the country, pausing only to remark that all which has here been said of the negroes requires but slight modification of statement to be equally true of the Indians. Even more, they need the practical assistance of industrial training for the great transition which they must speedily undergo from their old condition to that of self-support, settled habits, and peaceful citizenship.

And, surely, enough has been said to show that industrial education is a legitimate basis for special and additional appeal to Christian philanthropy.

INDUSTRIAL WORK AT LEWIS NORMAL SCHOOL.

Our Industrial Department is getting under good headway, though some of the most promising of its students have had to leave school to earn money, hoping to return in the fall. There is a good deal of eagerness and enthusiasm among the boys who work in the shop. Under the careful instruction of Mr. Burger, they receive daily drill in the use of wood-working tools, for an hour and a half after school hours. This is often extended to three or four hours, because of the eagerness of some to learn all they can. They are all making good progress, with thorough and workman-like teaching. The experiment thus far is gratifying and satisfactory. We need more shop-room, more tools, lumber and material to work on. We acknowledge with thanks the following donations for this department: From Carhart & Curd, of Macon, one pair matching planes, value $1.50; from the First Congregational Sunday-school, Sheboygan, Wisconsin, $10.55 in cash. This is the third donation within a year from this generous Sunday-school, which is composed mostly of German children, in that beautiful and thriving city on the shore of grand old Lake Michigan. Large hearts grow there, as we have known for fourteen years past.

REVIVAL MEETINGS.

PRES. H. S. DE FOREST, D. D.

The revival meetings held in churches near Talladega, whose ministers are graduates and students of our Theological Seminary, have this year been of unusual interest. Meetings have been held at the Cove, at Kingston, at Childersburg, at Shelby Iron Works and at Anniston ; and they are now in progress at Birmingham, and Alabama Furnace, or Jenifer. The gospel has been faithfully preached and God has honored his word. The good order of these meetings, so unlike the confusion, the groaning and the bawling of the aboriginal churches, is very marked, and in some cases white men have not only regularly attended and spoken words of commendation, but, what is better, some have apparently yielded to the truth and received the Bread of Life from hands as black as God ever made. Caste melts before the fire of God's love. Enough of Gospel devotion on the one hand and enough of Christian fellowship on the other, will settle forever this question of race prejudice. Regeneration is the only sufficient reconstruction of this sad South ; and the longer I study this problem the more I see the need of sending out intelligent and godly ministers. Multiply the nine churches which in Alabama have grown out of this college church by ten, make them ninety ; faith and prayer can do it, and they would still be like widely separated light-houses on a dark and dangerous coast.

CHILDREN'S PAGE.

OUR CHRISTMAS ENTERTAINMENT.

[The following communication, sent us by a friend in Le Roy, N. Y., is presented to our younger readers at this early date, as our December number will be occupied with reports of our Annual Meeting. We commend the suggestions it contains to thoughtful consideration, and trust that it will prove a seasonable stimulus to good work in behalf of missions.—ED.]

Last year, in the Sabbath-school of the First Presbyterian Church of Le Roy, N. Y., when the yearly question came up, "What shall we do for the school this approaching Christmas?" the officers and teachers decided on a new departure ; that was, to have the children *give* instead of *receive* gifts, believing that the joyous Christmas has been too long a monopoly. Some of the members of the school, who had visited and who were pleased with what they had witnessed at the Santee Agency in Nebraska, suggested that the schools there be selected for the contributions of the scholars, which suggestion was accepted. The plan agreed upon was reported to the school, and the children were invited to provide for the red children of the prairie, books, toys, worsted, ribbons, mittens, socks, or whatever they might have with which they were willing to part. Many of the children at once became deeply interested, and began to "work for the little Indian boys and girls." Some commenced to knit, others to arrange picture-cards in cambric books which they had prepared. That the children might be entertained and instructed, it was arranged that on the occasion when the gifts were brought in there should be exercises appropriate to Christmas, and yet with some bearing on the Indian question.

The evening of Dec. 26 was the time chosen for the entertainment. Through the ingenuity, skill and energy of the different committees, on whom the thing

devolved, the plan was made a grand success. The church was tastily decorated with evergreens, and on the pulpit platform, somewhat enlarged, there was placed a "*tepee*," or tent, which during the evening was occupied by several of the scholars arrayed as Indians. At the entrance to the tent was suspended a "*bonnet*" with a representation of a pappoose in it. Around the tent trees were standing, on which many of the gifts of the school were arranged. Above the tent, back on the wall hung a banner bearing in the Indian version the words: "It is more blessed to give than to receive." The hymns sung by the school were Christmas hymns, and throughout the exercises the advent of Christ was referred to, but the *gift of God* was emphasized. An address was made by Mr. Butler Ward, who advocated the plan of having the children give, and reap the benefit promised the giver; the pastor made a few remarks explaining some of the customs of the Indians, and after expressing his pleasure with the new departure of the school, urged the adults present to interest themselves more in the acts of the Government having reference to the much wronged people. Mr. Charles M. Sheldon, a student in Andover Seminary, who was present on the occasion of Santa Claus' first appearance at the Santee Agency, gave the children an interesting description of that visit, and then sang in the Indian dialect an Indian song.

A very pleasing part in the exercises was that taken by several children of the Infant Department; it consisted of songs and recitations, all in harmony with the chief ideas in the service, as may be seen by the following extract from one of the pieces recited, entitled "A Letter to Santa Claus."

"Now, let us go to the far Western prairie,
And find the Red Indian we read of in story;
On the dark, cold hearths let us kindle a light,
Till the sad little faces are happy and bright;
Let us bring to them mittens, and nice little toys,
Who ne'er of our Christmas have e'en guessed the joys.
Come join with us, then, for we firmly believe,
It is ever more blessed to give than receive."

Thus our Christmas entertainment was made interesting and profitable at home, and beneficial to those far away. We are satisfied that we have adopted the proper plan for celebrating the Saviour's advent. Since the entertainment we have been made glad again by the information that the gifts sent were sufficient to go round in the school at the Santee Agency, and to fill a package for a school at another Agency.

PARTICIPANT.

INDIAN GIRL'S COMPOSITION AT TAHLEQUAH.

"LIVING A CHRISTIAN."

"I think a Christian life is the happiest life that ever was; it don't make you happy at first, but you will be happy afterwards. It is so hard to do right. It is just like climbing a *steep* hill. Before I came to this mission I didn't know a *thing* about a Christian. I thought a Christian was a awful fine person. I thought they wore diamonds, silks, velvets and satin, but I am a Christian and I ware the love of Jesus in the place of those things. I don't ware silk and velvet. *It* don't make you any better or worser but the love of Jesus makes you a great *deal* better. But, pupils, you have no *idea* how I hate saten, *m—m—m*—I wouldn't, *I wouldn't*, I WOULDN'T serve saten's words! but I would serve God's words. Oh! it is such a comfort to know that God is on the watch all the time, he never lets a second pass without he is on the watch. If he ever once got off the watch we would fall to pieces, there would be nothing else of us and you see how good he is, there *can't be* anything gooder than he is.

EARNEST WORKERS.

SIGNAL OF PEACE.

SANTEE AGENCY—DEATH OF MR. WANDS.

A few days after the close of school, and just at the time some of our number were starting away for a summer rest during the vacation, Mr. Solomon S. Wands, our steward, was suddenly taken very ill, and rapidly grew worse. His disease, which was hernia, proved fatal, and he left us for his long rest, after five days of patient suffering.

As a teacher in the Sabbath-school he was very much beloved, and being very fond of music, he had taught his class of little girls and boys to sing a great many beautiful hymns, some of which were sung at the closing exercises of our Santee school.

He had been a Christian ever since he was fifteen years of age; was very faithful in his attendance at our Indian young men's prayer-meetings. All such duties were a pleasure to him.

Mr. Wands was born at Voorheesville, N. Y., Aug. 12, 1859, and so had nearly reached his twenty-sixth year. He was one of the youngest of a large family, and his home was, until a short time before coming to Santee, in one of the farm houses which are made beautiful within and without by the loving hands of several generations.

Although far from home and relatives, loving, tender care was gladly bestowed, but the Heavenly home was all ready for him, and he entered in July 11, 1884.

RECEIPTS FOR SEPTEMBER, 1884.

MAINE, $939.72.

Bangor. Central Cong. Ch., 125; Hammond St. Ch., 100; First Cong. Ch., 30.76; J. B. Foster, 25	$280 76
Bangor. Cong. Ch., *for Student Aid, Fisk U*	10 00
Biddeford. Second Cong. Ch	40 00
Brunswick. First Cong. Ch. and Soc., to const. WILLIAM P. FISHER L. M.	52 50
Castine. Cong. Sab. Sch.	10 00
Eastport. Cen. Cong. Ch	5 00
Freeport. Rev. Daniel Lane	4 00
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Hampden. Cong. Sab. Sch	10 00
Hermon. Free Bapt. Sab. Sch.	2 00
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Machias. Center St. Cong. Ch	14 41
North Bridgton. Cong. Ch	3 50
Northfield. Cong. Ch	4 50
Norway. Mrs. H. F. Packard, Box Valuable Books.	
North Yarmouth. Cong. Ch	13 07
Portland. Second Parish Ch., 160.01: State St. Ch., 150; Rev. F. T. Bayley, 50; State St. Ch. "F. K. S.," for L. M., 30; Y. P. S. C. E. of Williston Ch., 12	402 01
Turner. Cong. Ch	8 00
Westbrook. Second Cong. Ch	43 71
Wilton. Cong. Ch	7 26
Woodford. Cong. Ch. and Parish	10 00
Woolwich. Mrs. J. P. Trott	2 00

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Derry. First Cong. Ch. and Soc., 10.58; "Friend," 2.50	13 08
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Hancock. Cong. Ch. and Soc., 25; Anne A. Hills, 5	30 00
Hanover. Cong. Ch. Dartmouth Col., 88.68; "A Friend in Dartmouth College Ch.," 10; "Two Friends," 15.	113 68
Haverhill. Cong. Ch. and Soc	16 45
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Jaffrey. Cong. Ch. and Soc.	10 00
Keene. Second Cong. Ch., 63.75; "A Thank Offering," 50	113 75
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North Hampton. Cong. Ch. and Soc., 20.65; E. Gove, 10.35	31 00
Northwood Center. A. B. Moore	2 00
Pembroke. Cong. Ch. (ad'l)	1 00
Roxbury. Cong. Ch. and Soc.	2 14
Salem. Cong. Ch	7 00
Sullivan. Cong. Ch.	4 00
Swanzey. Cong. Ch. and Soc.	11 66
Wakefield. Cong. Ch. and Soc.	13 00
West Concord. Cong. Ch.	9 00
Wilton. Second Cong. Ch.	35 00
———. "A Friend"	10 00

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Havana. J. F. Phelps. 3 00
Homer. Mrs. E. B. Dean. 10 00
Jamestown. First Cong. Ch., 22; and Sab Sch., 18. 40 00
Jamesport. Cong Ch. 7 00
Lawrenceville. Cong. Ch. 7 50
Lebanon. Cong. Ch., bal. to const. Chas. P. Day L. M. 7 60
Mannsville. John C. Calnon. 20 00
Moira. Cong. Ch 11 00
Morrisania. First Cong. Ch. 11 74
New York. Z. Stiles Ely, 200; "H. W. H.," 30, to const. H. L. R. Dodge L. M.; Geo. E. Hamlin, 25; Mrs Lucy Thurber, 5; Memorial Chapel, 207 E. 30th street, box of S. S. Papers, etc. $260 00
New York. S. T. Gordon, *for Chinese M.* 25 00
Nunda. "A Friend" 15 00
Oneonta. L. J. Safford 5 00
Owego. L. H. Allen, M. D. 20 00
Orient. Cong Ch. 25 00
Oswego. Mrs. L. H. Chase. 10 00
Penn Yan. M. Hamlin 100 00
Portland. J. S. Coon and Wife 20 00
Rochester. Wm. L. Peabody 25 00
Sherburne. First Cong. Ch 81 26
Silver Creek. W. Chapin, 10; Mrs. Simeon Howe, 5. 15 00
Sinclearville. Earl C. Preston 2 00
Smithville. E. B. Sayer. 2 00
Spencerport. Cong. Ch. Sab. Sch 41 00
Syracuse. C. A. Hamlin, 50; M. W. Hanchett, 10. 60 00
Warsaw. L. L. Martin 5 00
Willsborough. Cong. Ch. 16 25
———. ——— 4 00
$1,504 72

LEGACIES.

Homer. Estate of Dea. Manley Hobart, by Charles A. Skinner, Ex. 1,000 00
Walton. Estate of Mary L. Bassett, *for Mendi M.*, by L. Marvin. 208 00
$2,712 72

NEW JERSEY, $217.38.

Ashbury Park. Ralph Tyler 5 00
East Orange. Grove St. Cong. Ch. 42 11
Jersey City Heights. "A Friend". 3 00
Lakewood. Rev. Geo. Langdon. 5 00
Newark. First Cong. Ch 75 00
Newfield. Rev. Charles Willey. 12 27
New Providence. S. H. Bassinger, M. D., to const. himself L. M. 30 00
Trenton. Miss S. T. Sherman. 20 00
———. "A Friend" 25 00

PENNSYLVANIA, $15,471.80.

Clark. Mrs. Elizabeth W. Dickson, 15; Miss Eliza Dickson, 15. 30 00
Conneaut. Cong. Ch. 10 00
Mercer. Cong. Ch., to const. A. S. Burwell and Joseph Sykes L. Ms. 67 56
Sewickley. "A Friend" 1 00
$108 56

LEGACIES.

Philadelphia. Estate of James Smith. 15,000 00
Pittsburg. Avery Estate. Sale of Land in Iowa. 363 24
$15,471 80

OHIO, $1,505.05.

Claridon. L. T. Wilmot bal. to const. Eugene L. Wilmot L. M. 10 00
Cleveland. Euclid Ave. Cong. Ch., 69.54; Mrs. H. B. Spelman 25; John Jay Low, 20, bal. to const. Mrs. Clarinda G. Northrop L. M.; Mt. Zion Cong. Ch., 3.62. 118 16
Elyria. M. W. Cogswell 10 00
Greensburg. Wm. Harrington, 5; Mrs. H. B. Harrington, 5. 10 00
Hudson. Mrs. H. Baldwin. 5 00
Huron. Theodore Alvord. 2 50
Lafayette. Cong. Ch. 6 00
Madison. Mrs. S. H. Roe and Others, 102; Mrs. Reuben Bliss, 1.50; Mrs. H. B. Fraser, 20; Central Cong. Ch., 40. 163 50
Mantua. Cong. Ch., 5; W. M. Jones, 2. 7 00
Marietta. First Cong. Ch. (ad'l). 5 00
Medina. First Cong. Ch., to const. Mrs. J. B. Beckwith, Frank J Clark and M. E. Nettletcn L. Ms. 90 00
Mount Vernon. Chas. Cooper. 20 00
Nelson. First Cong. Ch. 7 15
Newark. Lewis Jones. 2 00
North Bloomfield. E. A. Brown, *for Talladega C.* 33 00

North Bloomfield. Wm. C. Savage..... 5 00
Norwalk. "A sower beside all waters". 20 00
"Northern Ohio." ——— 450 00
Oberlin. Second Cong. Ch., 108.25; First Cong. Ch., 95.70; J. B. T. Marsh, 10; Theo. J. Keep, 5; Rev. Geo. Thompson and Wife, 5; Mrs. C. H. Churchill, 3... 226 95
Oberlin. Ladies' Aid Soc. of First Cong. Ch., *for Missionary, Atlanta, Ga*..... 75 00
Oxford. Ellen M. Blakely..... 5 00
Painesville. First Ch 15 00
Randolph. W. J. Dickinson, 10; Cong. Ch., 5 ..... 15 00
Rockport. Cong. Ch..... 6 00
Saybrook. Cong. Ch., 42.27, to const. MRS. MINDA E. OSBORNE, L. M.; Cong. Ch. Sab. Sch. Mission Band, 6..... 48 27
South Cleveland. Welsh Cong. Ch..... 5 00
Strongsville. First Cong. Ch 10 00
Sullivan. Cong. Ch..... 7 60
Toledo. Central Cong. Ch., 10; "A Friend," 1..... 11 00
Wakeman. Second Cong. Ch..... 18 75
Willoughby. Mrs. C. A. Garlick..... 2 00
Windham. First Cong. Ch..... 25 17
York. Cong. Ch 15 00
Youngstown. "Mrs. W."..... 5 00
———. "A Friend," to const. DEA. CHARLES BACON L. M..... 50 00

INDIANA, $13.23.

Liber. Thomas Towle 1 00
Terre Haute. Miss Helen D. Barton..... 7 23
Versailles. J. D. Nichols..... 5 00

ILLINOIS, $1,054 66.

Amboy. Woman's Miss'y Board..... 17 76
Aurora. S. B. Dyckman 2 00
Bunker Hill. Cong. Ch..... 21 00
Chicago. First Cong. Ch., 100; New England Cong. Ch., 60.87; Lincoln Park Cong. Ch., 46.35; Rev. Arthur Little, D.D., 25; E. Rathbone, 10; Hiram Hulburd, 10; "H. E. D.," 5..... 257 22
Collinsville. J. F. Wadsworth..... 10 00
Cornell. Mrs. Sarah E. Johnson 5 00
Danville. Henry M. Kimball, 5; Lewis T. Palmer, 5; Mrs. A. M. Swan, 5... 15 00
Downer's Grove. Cong. Ch..... 10 00
Elmwood. "A Friend"..... 4 00
Evanston. First Cong. Ch 46 00
Galesburg. "Ladies of Galesburg," *for Woman's Work*..... 15 00
Galesburg. Ladies' Soc. of Brick Cong. Ch..... 11 00
Hennepin. Cong. Ch 4 50
Hinsdale. Cong. Ch..... 60 00
Loda. "A Friend"..... 1 00
Madison. Mrs. H. E. Dana..... 10 00
Mattoon. "A Friend"..... 1 00
Metamora. "Metamora Christian Union," 19.15; Mrs M. W. Rouse, 5..... 24 15
Morrison. Cong. Ch..... 20 00
Naperville. G. W. Sendlinger, 5; A. A. Smith, 5..... 10 00
Oak Park. Ladies of Cong. Ch., *for Missionary, Little Rock, Ark.*..... 45 00
Oak Park. "S. J. H.," 5; "Oak Park," 15 20 00
Paxton. "A Friend"..... 20 00
Payson. Cong. Ch..... 25 00
Pecatonica. Cong. Ch..... 3 03
Plainfield. Cong. Ch..... 10 00
Princeton. Mrs. P. B. Corss..... 10 00
Rockford. L. S. Swezey..... 35 00
Toulon. Cong. Ch..... 31 50
Wataga. Cong. Ch..... 10 00
Waukegan. Young People's Miss'y Soc.. 23 00
Winnebago. Ladies' Miss'y Soc. of First Cong. Ch. (*one share*)..... 20 00
Wyanet. Cong. Ch..... 7 50
$804 66

LEGACY.

Peoria. Estate of Moses Pettingill..... 250 00
$1,054.66

MICHIGAN, $1,625.56.

Alamo. Julius Hackley..... 20 00
Allendale. Rev. C. Finster..... 1 00
Alpena. First Cong. Ch..... 44 00
Benton Harbor. Rev. W. H. Brewster... 6 00
Benzonia Amasa Waters, 10; Mrs. Sarah A. Waters, 4.99..... 14 99
Church's Corners. Cong. Ch., 11.79; A. W. Douglass, 5; Dea. S. R. Wells, 3; James Robins, 2; Mrs. J. E. Williams, 2; Herbert Reed, 1; Homer Tingley, 1; Rev. F. E. Carter, 1..... 26 79
Groton. By Rev. L. Curtiss..... 3 00
Detroit. First Cong. Ch..... 63 79
Edwardsburg. S. C. Olmstead..... 10 00
Grand Blanc. Cong. Ch..... 5 00
Grand Rapids. Mrs. E. G Furness..... 5 00
Greenville. Mrs. R. L. Ellsworth, *for Student Aid, Fisk U*..... 10 00
Hudson. N. R. Rowley, 30, to const. MRS. ISABELLA R. ROWLEY L. M.; Cornelius Clement, 5..... 35 00
Jackson. Cong. Ch..... 200 00
Kalamazoo. Mrs. S. M. Sleeper. 5 00
Leroy. First Cong. Ch..... 9 21
Litchfield. Cong. Ch..... 20 37
Lyons. MRS. ELIZABETH C. MATTHEWS, 30, *for Fisk U.* and 30 *for Straight U.*, to const. herself and MISS MARY C. STALEY L. Ms..... 60 00
Muskegon, Cong. Ch 26 41
North Leoni. Cong. Ch..... 4 00
Oakwood. Cong. Ch..... 10 00
Olivet. Cong. Ch 10 00
Royal Oak. Cong. Ch..... 4 00
Saginaw City. Mrs. A. M. Spencer..... 2 00
Traverse City. First Cong. Ch..... 25 00
Union City. "A Friend" 1,000 00
Utica. "Member First Cong. Ch."..... 5 00

IOWA, $611.44.

Anamosa. Woman's Freedmen s Soc. of First Cong. Ch., *for Lady Missionary, New Orleans, La*..... 14 00
Belle Plaine. J. P. Henry..... 10 00
Bellevue. Ladies Miss'y Soc. of Cong. Ch..... 2 00
Bryant. Cong. Ch 3 50
Cedar Rapids. Cong Ch..... 31 00
Chester Center. Cong. Ch..... 53 64
Decorah. G. C. Winship..... 10 00
Denmark. Cong. Sab. Sch..... 22 50
Dubuque. First Cong. Ch..... 31 37
Emmettsburg. Cong Ch..... 4 65
Fairfax. Cong. Ch 8 68
Fayette. Cong. Ch..... 15 00
Garwin. Talmon Dewey..... 2 00
Grinnell. Cong. Ch..... 276 00
Humboldt. Cong. Ch..... 8 00
McGregor. Young Ladies' Mission Band, *for Furnishing Room, Straight U.*..... 35 00
McGregor. J. H. Ellsworth, to const. MRS. N. H. ELLSWORTH L. M..... 30 00
Marshalltown. "A Friend"..... 5 00
Postville. Cong. Ch..... 15 00
Rock Rapids. Rev. C. H. Morse..... 1 00
Sioux City. Mary B. Smith 5 00
Stacyville. Rev. N. H. Blackmer..... 3 00
Teed's Grove. Cong. Ch..... 6 00
Wayne. Cong. Ch. and Sab. Sch..... 6 10
Winterset. Mrs. S. J. Dinsmore, 10; Mrs. H. F. Parlin, 3 ..... 13 00

WISCONSIN, $453.29.

Alderley. Mrs. E. Hubbard, 2; Mrs. Anne Reid, 2..... 4 00
Appleton. M. R. Barteau..... 10 00
Arena. Cong Ch..... 5 00
Arena. Ladies of Cong. Ch., *for Missionary, Austin, Texas*..... 4 00
Beloit. Ladies of First Cong. Ch., *for Missionary, Austin, Texas*..... 7 00
Brandon. Cong. Ch..... 22 50
Columbus. C. Baker. 5 00
Eau Claire. Ladies of Cong. Ch., *for Missionary, Austin, Texas*... ..... 25 00

Fort Atkinson. Mrs. C. B. Snell..... 10 00
Hartford. R. Freeman 4 00
Koskonong. P. T. Gunnison..... 5 00
Lake Geneva. G. Montague 5 00
Menasha. Cong. Ch. and Soc. 47 00
Milwaukee. Edward D. Holton, 50; H. F. Story, 20..... 70 00
Milwaukee. Mrs. Faith Montague, *for Missionary, Austin, Texas*..... 5 00
Oshkosh. First Cong. Ch..... 75 00
Pewaukee. Cong. Ch 10 79
Rio. Cong. Ch..... 2 50
Ripon. Mrs. C. T. Tracy..... 5 00
River Falls. Cong. Ch..... 33 63
Salem. Wm. Munson..... 50 00
Sheboygan. F. Lawrence..... 10 00
Shopiere. Ladies of Cong. Ch., *for Missionary, Austin, Texas*..... 5 00
Wauwatosa. Ladies of Cong. Ch., *for Missionary, Austin, Texas*..... 5 75
West Salem. Mrs. Anson Clark..... 2 00
Whitewater. Ladies of Cong. Ch., *for Missionary, Austin, Texas*..... 10 00
Wyocena. Cong. Ch..... 2 50
Collected by Rev. S. E. Lathrop: Beloit, 75c.; Madison, 1; New London, 5.25; Oshkosh, 3.12; Ripon, 50c.; Sheboygan, 2..... 12.62

MINNESOTA, $209.94.

Glenwood. "Friends," by Rev. S. E. Lathrop..... 1 75
Litchfield. "Friends"..... 2 00
Marshall. Cong. Ch..... 12 55
Minneapolis. Plymouth Ch., 26.56; "The Open Door" Ch., 5.50; Children's Mission Band of Vine Ch., 1; Vine Ch., 1. 34 06
Minneapolis. Sab. Sch. of Plymouth Ch., *for Student Aid, Talladega, C*.... 60 00
Plainview. Woman's Cent. Soc..... 2 50
Rushford. Cong. Ch..... 1 50
Saint Charles. Cong. Ch..... 4 32
Saint Cloud. Cong. Ch., 10.25; Woman's Miss'y Soc., 8..... 18 25
Sauk Centre. James A. Norris..... 3 00
Tivoli. L. Humiston..... 1 00
Waseca. Ladies Miss'y Soc., 10.50; Cong. Ch., 8.42 ..... 19 01
Winona. Cong. Ch..... 50 00

KANSAS, $81.99.

Burlingame. "A Friend"..... 1 00
Burlington. Cong. Ch..... 10 00
Council Grove. Cong. Ch..... 5 00
Emporia. First Cong. Ch..... 30 19
Fairview. Cong. Ch..... 5 00
Fairview. Cong. Ch., *for Little Rock, Ark*..... 1 00
Hamlin. Cong. Ch..... 3 95
Lawrence. Second Cong. Ch..... 6 00
Osawatamie. Cong. Ch..... 13 35
Rio. Cong. Ch., *for Little Rock, Ark*... 1 00
Seneca. Cong. Ch..... 5 50

MISSOURI, $162.21.

Carthage. Cong. Ch 8 71
Saint Louis. Mrs. P. Webb..... 100 00
Saint Louis. "Thank Offering, Friends in Pilgrim Ch.," to const. Rev. Geo. C. Adams L. M..... 50 00
Stewartsville. Cong. Ch. 3 50

NEBRASKA, $186.81.

Fairmont. Cong. Ch 30 00
Camp Creek. Cong. Ch..... 4 46
Genoa. Rev. C. H. Crawford..... 5 00
Reserve. Cong. Ch..... 2 30
Santee Agency. Bethany Tab. Mission School..... 100 00
Steele City. Cong. Ch..... 7 50
Sutton. First Cong. Ch..... 2 55
Weeping Water. Ladies Miss'y Soc.... 5 00
York. Cong. Ch..... 30 00

DAKOTA, $48.20.

Elk Point. Cong. Ch..... 10 00
Millsburg. Shepard H. Wood. to const. himself L. M. 30 00
Scotland. German Cong. Ass'n of Southern Dak.. ..... 8 20

ARKANSAS, $5.00.

Little Rock. Cong. Ch. 5 00

COLORADO, $107.14.

Coal Creek. Cong. Ch 9 00
Colorado Springs. Cong. Ch., 44.37; Young Peoples' Miss'y Soc., 10; Cong. Sab. Sch., 3.27..... 57 64
Fort Lewis. Sab. Sch., by H. F. Hall, *for Dakota M*..... 8 50
Leadville. H. S Dickerman, to const. Henry Holmes Dickerman L. M... ... 30 00
Silverton. Rev. M. A. Bullock..... 2 00

WASHINGTON TER., $16.60.

Skokomish. Cong. Ch..... 16 60

CALIFORNIA, $1,365.05.

Oakland. Rev. J. C. Holbrook, D. D.... 5 00
National City. Cong. Ch..... 30 50
Pescadero. Cong. Ch..... 3 00
San Francisco. The California Chinese Mission..... 1,326 55

DISTRICT OF COLUMBIA, $11,520.19.

Washington. U. S. Government, *for Santee Agency, Neb*..... 11,495 19
Washington. Gen. E. Whittlesey..... 25 00

TENNESSEE, $4,309.00.

Chattanooga. Sale of Property..... 2,250 00
Chattanooga. Proceeds of a Public Reading by Mrs. A. S. Steele in Cong. Ch..... 5 00
Knoxville. Cong. Ch..... 24 00
Memphis. Slater Fund..... 500 00
Nashville. Slater Fund 1,525 00
Nashville. Cong. Ch..... 5 00

NORTH CAROLINA, $34.34.

Oaks. Cong. Ch. 13 34
Raleigh. Cong. Ch..... 13 00
Wilmington. Cong. Ch..... 8 00

SOUTH CAROLINA, $15.00.

Charleston. Cong. Ch..... 15 00

GEORGIA, $242.81.

Atlanta. Cong. Ch 30 00
Macon. Slater Fund..... 200 00
Macon. Cong. Ch..... 3 90
Marietta. Cong. Ch, *for Student Aid, Atlanta U*..... 5 91
Millers Station. Rev. and Mrs. Wilson Callen..... 2 00
Woodville. Rev. J. H. H. Sengstacke... 1 00

ALABAMA, $2,133.32.

Anniston. Woman's H. M. Ass'n *for Indian M*..... 2 00
Mobile. First Cong. Ch 1 75
Montgomery. Cong. Ch... ..... 13 00
Selma. Cong. Ch 58 80
Shelby Iron Works. "A Friend"..... 3 00
Talladega. Slater Fund.. ..... 2,000 00
Talladega. Tuition, 34.77; Cong. Ch., 20..... 54 77

MISSISSIPPI, $1,502.00.

Jackson. Cong. Ch..... 2 00
Tougaloo. Slater Fund..... 1,500 00

TEXAS, $609.75.

Austin. Slater Fund..... 600 00
Austin. Tuition..... 9 75

—— $204.05.

Sale of land..... 204 05

INCOMES, $1,087.00.

Avery Fund, *for Mendi M* 807 00
Belden Scholarship Fund, *for Talladega C*..... 30 00
C. F. Dike Fund, *for Straight U*..... 50 00
General Fund..... 50 00
Graves Library Fund, *for Atlanta U* ... 150 00

Total for September..... $69,653 80
Total from Oct. 1 to Sept. 30..... 287,594 19

FOR THE AMERICAN MISSIONARY.

Subscriptions for September..... ...	28 60
Previously acknowledged.....	700 80
Total.....	$729 40

RECEIPTS OF THE CALIFORNIA CHINESE MISSION from July 10, 1884, to Sept. 18, 1884. E. Palache, Treas.

FROM AUXILIARY MISSIONS: Alameda, Chinese Monthly Offerings, 10.70; Rev. O. G. May, 2.—Marysville, Chinese, 15.50; Miss M. A. Flint, 10; Chinese Annual Members, 26.- Oroville, Chinese, 7.70.—Petaluma, Annual Members, 16; Chinese, 50c.; "Friends," bal. to const. MRS. MARY H. COLBY L. M., 5.—Sacramento, Chinese, 16; Annual Members, 22; Charles Heisen, 25.—Santa Barbara, Chinese, 7; Chinese Annual Members, 8; Cong. Ch., 13.90; "Friends," 8.10.—Santa Cruz, Chinese, 4.95; Chinese Annual Members, 9; Cong. Ch., 8; Subscribers at Anniversary, 36.50.....	251 85
FROM CHURCHES: Berkeley, Cong. Ch., 50.—Oakland, First Cong. Ch., Mrs. N. Grey, 5; Mrs. M. L. Merritt, 5; Mrs. E. P. Sanford, 5; "Friend," by Mrs. E. P. S., 10; Miss M. L. Sanford, 2; Chinese, Annual Memberships, 14; Lee Hain, 2.—Oakland, Plymouth Av. Ch. (5 of which from Rev. J. A. Benton, D. D.), 36.—Oakland, Golden Gate Ch., 5.—Rio Vista, Cong. Ch., 4 Annual Members, 8.—San Francisco, First Cong. Ch., Annual Member, 2; Plymouth Ch. (in part), Dea. S. F. Bufford, 10; Mrs. S. S. Smith, 5; James W. Kerr, 5; F. P. Cole, 2.50; A. G. Sheahan, 2.50; Mrs. J. M. Caverly, 2.50; J. H. W. Riley, 3; Mrs. Ed. Carlson, 2.50; Four Annual Members, 8; "Other Friends," 11.75.—San Francisco, Bethany Ch. (in part), Chinese, 35.70; Annual Memberships and to const. REV. H. BLODGETT, D. D., of Pekin, China, L. M., 130; JONG SING SAN, L. M., 25; CHIN FONG, L. M., 25; Americans, Annual Memberships and to const. WILLIAM JOHNSTONE L. M., 60.—Saratoga, Cong. Ch., 12.25	484 70
FROM INDIVIDUAL HELPERS: Mrs. A. J. Stiles, 250; Hon. F. F. Low, 25; Hawley Bros., 25; Cal. Furniture Mfg. Co., 25; Liv., London & Globe Ins. Co., 25; Wright & Sanders, 25; Redington & Co., 25; C. Adolphe Low & Co., 25; William Dimond & Co., 25; Macon Ray & Co., 25; Miss M. C. Waterbury, 9; H. W. Severance, 5; Rev. J. H. Strong, 1.....	490 00
FROM EASTERN HELPERS: Amherst, Mass., Mrs. R. M. Lester.....	100 00
Total..... ... ...$1,326.55	

FOR ENDOWMENT FUND.

Theo. Dept. Howard University.....	$6,991.08

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CONSTITUTION.

ART. I. This Society shall be called the American Missionary Association.

ART. II. The object of this Association shall be to conduct Christian missionary and educational operations and diffuse a knowledge of the Holy Scriptures in our own country and other countries which are destitute of them, or which present open and urgent fields of effort.

ART. III. Members of evangelical churches may be constituted members of this Association for life by the payment of thirty dollars into its treasury, with the written declaration at the time or times of payment that the sum is to be applied to constitute a designated person a life member; and such membership shall begin sixty days after the payment shall have been completed. Other persons, by the payment of the same sum, may be made life members, without the privilege of voting.

Every evangelical church which has within a year contributed to the funds of the Association, and every State Conference or Association of such churches, may appoint two delegates to the Annual Meeting of the Association; such delegates, duly attested by credentials, shall be members of the Association for the year for which they were thus appointed.

ART. IV. The Annual Meeting of the Association shall be held in the month of October or November; at such time and place as may be designated by the Association, or, in case of its failure to act, by the Executive Committee, by notice printed in the official publication of the Association for the preceding month.

ART. V. The officers of the Association shall be a President, five Vice-Presidents, a Corresponding Secretary or Secretaries, a Recording Secretary, a Treasurer, Auditors, and an Executive Committee of fifteen members, all of whom shall be elected by ballot.

At the first Annual Meeting after the adoption of this Constitution, five members of the Executive Committee shall be elected for the term of one year, five for

two years and five for three years, and at each subsequent Annual Meeting five members shall be elected for the full term of three years, and such others as shall be required to fill vacancies.

ART. VI. To the Executive Committee shall belong the collecting and disbursing of funds, the appointing, counseling, sustaining and dismissing of missionaries and agents, and the selection of missionary fields. They shall have authority to fill all vacancies in office occurring between the Annual Meetings; to apply to any Legislature for acts of incorporation, or conferring corporate powers; to make provision when necessary for disabled missionaries and for the widows and children of deceased missionaries, and in general to transact all such business as usually appertains to the Executive Committees of missionary and other benevolent societies. The acts of the Committee shall be subject to the revision of the Annual Meeting.

Five members of the Committee constitute a quorum for transacting business.

ART. VII. No person shall be made an officer of this Association who is not a member of some evangelical church.

ART. VIII. Missionary bodies and churches or individuals may appoint and sustain missionaries of their own, through the agency of the Executive Committee, on terms mutually agreed upon.

ART. IX. No amendment shall be made to this Constitution except by the vote of two-thirds of the members present at an Annual Meeting and voting, the amendment having been approved by the vote of a majority at the previous Annual Meeting.

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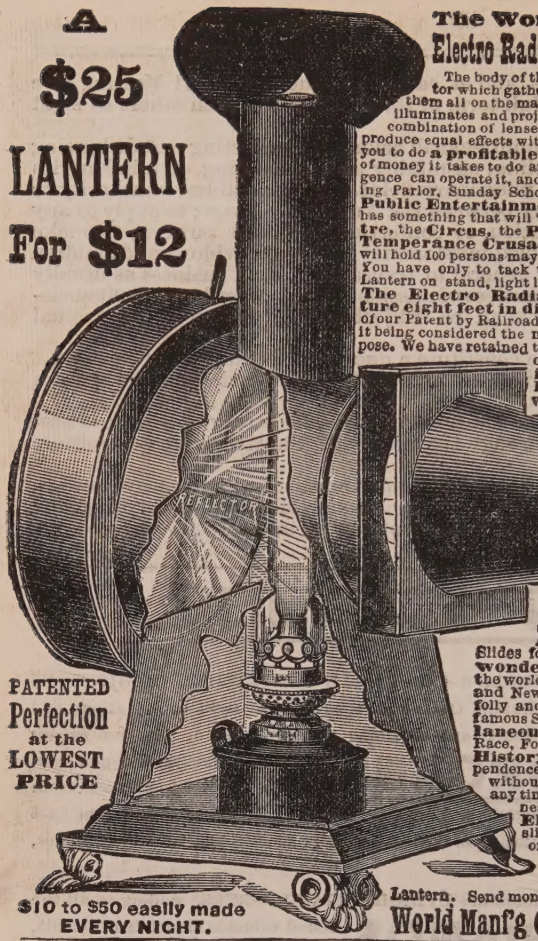

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(*See page* 351.)

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